

# Spiritual Notes.

A Monthly Epitome of the  
*Transactions of Spiritual and Psychological Societies,*  
AND  
AUXILIARY TO THE SPIRIT CIRCLE, MEDIUM, AND LECTURER.

REPORTS—ANNOUNCEMENTS—REVIEWS.

VOL. I.—No. VII.]

JANUARY, 1879.

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(ESTABLISHED 1873.)

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## A YORKSHIREMAN'S EXPERIENCE IN LONDON.

DEAR Friends and Fellow Spiritualists, believers in the immortality of the soul, as proved to us, beyond doubt, through spirit intercourse—it is now many years since I met many of you at the Conventions held at Newcastle and London. Yet during all life's varied changes I have ever been blessed with sweet converse and cheering intercourse with spirit friends, who have clearly proved their identity and loving interest in my well-being. I hope that with you also has ever been this unswerving proof of immortal life, and that at no period of these times of doubt and sorrow has your spiritual lamp been dimmed or its divine and loving radiance hidden from you by a shadow of doubt or untoward conditions. Having been requested to write something for our youngest, but I trust very useful and harmonious paper, "Spiritual Notes," I think no notes could prove more interesting to country spiritualists, and certainly none more true, than an account of what I had the happiness and gratification to see in London through the great kindness of many friends.

I arrived in London on the 8th of December, and on the following evening had a most thoroughly enjoyable and true spiritual séance at the rooms of Mr. and Mrs. Fletcher, the well-known American mediums. I there met our old and most highly esteemed friends and co-workers Mr. and Mrs. Thos. Everitt, of Hendon. Through this rare combination of mediumistic talent, working in harmony with our spirit friends, we all received renewed evidence of the life beyond, and held sweet converse with the loved ones from the summer land. We had the direct voice—music, true spirit lights, raps, tests, spirits seen, described, and identified; and every one felt it was good to be there, and for the time being truly one of the gates of heaven was opened.

Thus, dear friends, was I privileged to see and receive all these rare and beautiful results of cultured mediumship, harmonious conditions, and highly-developed spirit guidance too well known to the old and earnest truth-seeker to need further description, but exceedingly gratifying to an isolated country spiritualist like myself.

By the well-known liberality of Mr. Blackburn, and through the courtesy and kindness of Signor Rondi, the eminent ivory portrait painter, an old officer and highly esteemed friend of General Garibaldi, who is a most earnest spiritualist and truth-seeker, I had the gratification of sitting with the pleasing and genial medium, Miss Cook, who has so ably seconded Signor Rondi's efforts to obtain materialisation without a cabinet. It being first ascertained that my own magnetic sphere would not prove injurious to the materialisation (a fact too often neglected, and hence the cause of many failures), I received an invitation to their séance held in Signor Rondi's rooms, and there received, after nearly 20 years of spiritual investigation, the crowning treat of my spiritual life, for which I desire to earnestly thank Our Father and His ministering spirits, who gave to me unmistakable and most tangible proof that spirit can, under wise and harmonious conditions, materialise and prove itself a separate living being, apart and to a degree independent of the medium in whose presence this occurred.

Dear friends, I tell you this not as something new, but as a fact which has taken place on two separate

occasions at which I had the privilege to be present. On the first occasion there were, I believe, seven persons present, inclusive of the medium, so the circle was neither large nor promiscuous; and all were earnest and experienced spiritualists, having in their hearts only an earnest desire that the good God would allow His ministering spirits to come and give them another proof that there is no death, but that, in accordance with His loving will, all is life and eternal progression to those who seek knowledge with humility and truth. After a pleasant chat, and a brief survey of the almost priceless treasures of the miniature art with which the room abounded, the medium signified her readiness, and seated herself in an easy chair, slightly shaded from the sitters, who were ranged round the room in a semi-circle, *not by a cabinet*, but only partially concealed by a suspended curtain.

After we had taken our seats, as the experienced signor afterwards explained, so placed as to shield the medium from the magnetic effect of the eyes of those present, as well as to help the condensation of the aura from the medium herself, the gas was lowered, not put out, and within a very short period a luminous vapour was seen to emanate from the bottom of the curtain and gradually *grow upwards*, becoming denser every second, till the spirit Lily was seen before our eyes—speaking distinctly to the various persons present, myself included, causing that queer, indescribable feeling of awe, sadness, and joy to run through one like a mingling of fire and ice, which once felt is never to be forgotten, culminating in a prayer of joyous thanksgiving to our God, that He has taken from us the bondage of the fear of death, and allowed us to stand face to face with the disembodied human entity, and to rejoice in the consciousness, never to be again dimmed, that in His loving care is life for evermore.

My own hands were taken by this materialised spirit, and I was led across from my seat to the curtain which covered the medium. My hands, still held by the spirit, were passed over the face, hands, and form of the medium, the spirit conversing the while with others in the circle. I found the medium entranced, sleeping calmly and quietly as a child. The hands of, I believe, nearly all present were also allowed to be passed behind the curtain to touch the medium, the materialised spirit still in sight of all and conversing the while. At my second séance the spirit Lily, under similar conditions, took from my own hands a photograph of herself, taken in open daylight, and wrote thereon her name, "Lily Gordon," with a blue lead pencil, furnished by me at the time. I need not further go into details; suffice it to say that I was given the most complete opportunity of investigation that a careful truth-seeker and old spiritualist could require, and you know how crucial, critical, and careful we are apt to become. I have been many years investigating the laws relating to spirit and matter, and, as many friends can testify, was a member of the Huddersfield Double Circle, the result of whose interesting researches were duly printed in the reports of the Conventions named, and held by the first British Association of progressive spiritualists in Newcastle and London, whose hon. secretary I had the honour and labour of being.

I will not now tell you of the beautiful séances and excellent mediumship I had the pleasure of seeing in various parts of London, though I know it would do you good, and make your hearts burn within you with a strengthening holy zeal to know as I know, that



not only in the houses of the great and noble in the British metropolis do hearts beat in unison with yours in searching after spiritual truth, but that also 'mid the so-called middle-class, and in the humbler homes of the poor and labouring, are altars kept and angel visits accepted and longed for, thus forming a bond of unity and oneness of effort, yet letting one and all seek and outwork this in accordance with his or her own gifts and desires.

Spiritualists of Great Britain, you know not your own strength and the vastness of your power in making known your own joyful recognition of the return of friends and relatives to cheer the hearts of those who have no hope to meet their friends till the dim uncertain one of the resurrection morn.

Dear brothers and sisters, form circles in your homes, develop mediums, let the lost ones come, nor deem the sacrifices you may have to make for this purpose too much. Surround your mediums with the purest and most loving conditions you can, and what has been permitted me to see, as a rarely granted privilege, may be enjoyed at your own hearthstone; and let me implore you to be careful of your mediums. Do not suffer them to be inundated by strange wonder seekers; get them developed, then let in earnest truth-seekers, one or two at a time; hold no promiscuous circles; and then, having obeyed the laws of harmony and personal purity in life and conduct, the angel world will aid you, and throughout this land there will come an influx of spiritual truth which shall make the materialist and infidel impossible to find.

A few words more. There is something else you can all aid in, which will, I hope, prove mutually beneficial to you and the cause—that is, subscribe for *SPIRITUAL NOTES*. If you cannot all send a year's subscription, send for half a year. By that time, by your aid also in sending items of general interest, I hope it may prove such a welcome visitor to your homes and friends as to justify its being issued weekly. There is room for all true workers. I am assured that *SPIRITUAL NOTES* is to be conducted with courtesy, and, as far as may be, with harmony, discouraging all personalities and all matter that render a spiritual paper unfitted for general distribution. I hope it will by your aid become a paper which we can, as spiritualists, be proud of possessing and handing to our friends. With a long pull, a strong pull, and a pull altogether, and prayer for the help of the loving ones in the summer-land, we shall do this and feel happy and satisfied in thus providing another outlet for the records of the proofs of immortal life, and lift the burden of sorrow and loneliness from many an aching heart.

Dear old friends and new friends in the common bond of spiritual unity, I wish each and all a happy and prosperous New Year, and may the blessing of our All-Father and His ministering spirits be with and aid you now and evermore.

E. HARRISON GREEN.

Grove Villa, Filey, Yorkshire.

## NOTES BY THE WAY.—No. VI.

(Specially contributed by J. J. MORSE.)

THE newly-created "Midland District Committee" is getting into harness. In the past month they have held eleven meetings and utilised one professional and two honorary speakers, Mr. E. W. Wallis having prosecuted a series of successful mission meetings in the district, and Messrs. R. Harper and J. H. Mahony having addressed the regular services in two of the principal centres of the district. The machinery being new has not worked quite smoothly, but experience will remedy that.

The contributor of these articles was lately engaged by the Lancashire District Committee of Spiritualists for a series of mission services extending over two weeks. Considering the unexampled commercial depression the meetings left little to be desired, either in the matter of attendance or of financial results. The last meeting of the series, however, came to an abortive end. The train was missed, and, being the last, there was no help for it. Friends from Matlock, Holloway, &c., who had assembled at Cromford,—the place of meeting,—were disappointed, and for the first time in England the writer failed to keep an engagement. During the above tour your correspondent occupied a real pulpit, in the Unitarian Chapel of the Rev. Mr. Creery, Buxton. A well attended and highly successful meeting was held. Verily the times *do* move.

There is little fresh to report from our northern centres. Trade is in a most distressing state. The Tyne, the Wear, and the Tees shipping trades are down to stagnation, while the Colliery districts are even worse. The end of all this hardship and distress does not seem in sight. Even yet, in spite of all, our cause manages to keep itself afloat. In Scotland the distress is unparalleled, and it is not confined to the lower classes, for what with the late commercial disasters, and their results, many who considered themselves above necessity have been reduced to ruin. In Glasgow Spiritualism still keeps its standard to the fore, and of late fairly numerous audiences have assembled on Sunday evenings, at the rooms of the Glasgow Spiritualists' Association, 164, Trongate. Mr. E. W. Wallis recently filled an engagement in the above-mentioned city, gaining golden opinions by his frank and open geniality. He has left an impression behind him which will insure him a warm welcome whenever he revisits the Second City of the Empire. The writer of these lines followed, and at the close of his Sunday Services was taken seriously ill. Three months of incessant mental action and constant travelling, combined with the exceedingly severe weather that prevailed, prostrated him. The genial and sympathetic kindness and attention of his hostess, Mrs. Bowman, did much to prevent the attack assuming a more violent nature, and the kindness here acknowledged is most gratefully appreciated.

Mr. J. Coates, the well-known phrenologist, mesmerist, &c., of Liverpool, is at present practising in Glasgow, and meeting with excellent success. Mr. Coates occasionally gives an inspirational lecture in the Spiritualists' Hall, and his efforts are greatly esteemed. He is an eloquent speaker, and

THE American journals publish, on the authority of Elisha T. Jones, a correspondent of the *Independent Age*, a minute account of a materialising séance with the Queen, at Windsor—the cabinet being made of "walnut veneered with mahogany, elegantly lined with silk by Michael de Pon, of Dryde Square." Who is Michael de Pon, and where is Dryde Square? The whole account is manifestly a hoax!



his thoughts are expressed with all the earnestness of conviction.

The *Banner of Light* reaches me every week, and many are the valuable and instructive articles it contains. It is ever the warm champion of the workers in our cause, and always extends a helping hand where needed. I notice with sincere pleasure how kindly and cordially it has rendered assistance to Mr. W. J. Colville, and by reports, notices, and announcements has aided our co-worker in all ways possible. Now Mr. Colville's "foot is upon his native heath," so to speak, there seems to be a marked improvement in the matter given through him. Long may he be spared to help on our common work. All English Spiritualists will rejoice that the *Banner of Light* has so fraternally assisted our brother, and proved that it is a paper for Spiritualism in a broad and catholic sense. It is announced in a recent issue that a thousand dollars are to be presented to Dr. Peebles on New Year's Day, to assist him in removing a mortgage upon his homestead, rendered necessary by losses while on his travels. It is whispered that there is another "mouse in the meal;" perhaps the knowing ones will catch it, and let it be seen.

Two new books and a pamphlet have recently come to hand. The first bears the title of "The Ethics of Spiritualism: a System of Moral Philosophy," from the pen of Hudson Tuttle. It is a most excellent little work, that doesn't trouble to knock down other people's opinions, but tells its own tale tersely and plainly. It seeks to found a system of morals based on and arising from man's entire nature. Such an effort was much needed, and no one better was fitted to accomplish it than Mr. Tuttle.

The other book is from the press of Colby and Rich, Boston, and is entitled "The Bible of Bibles," by Kersey Greave. It is a valuable compilation of historic record from all the religious histories of the world, and has been produced with all that skill and taste which the above firm evince in all their productions.

The pamphlet is entitled the "Watseka Wonder," and gives a fully detailed account of the marvellous possession of a young lady named Laurancy Venum, by a spirit daughter belonging to a neighbouring family. An abstract of the case has already been published, but it has now been issued in pamphlet form, and sent out to tell its own wonderful story, by the publishing house of the *Religio-Philosophical Journal*, of Chicago, U.S. By the way, the above journal, through the courtesy of its proprietor, J. C. Mundy, reaches me regularly, and as an exponent of vigorous free thought and western enterprise it stands foremost in excellence and power. It has many warm friends in this country.

Let me wish my readers a Happy New Year, and venture to express the hope that my writings have not proved unacceptable to them in the past and will be welcome in the future. It is a pleasure to announce that *SPIRITUAL NOTES* gains favour and increases in circulation every month. Its managers will do all that can be done, I am assured, to improve its status and increase its usefulness, and with a continuance of the hitherto liberal patronage it has received the success of the paper is certain.

Mr. W. WALLACE, the well-known pioneer medium, has started on a missionary tour to the West of England.

## PROVINCIAL NOTES.

By E. W. WALLIS.

IN spite of the bad times and depression everywhere, I think there are signs of a far more healthy and vigorous life in the movement than has been manifest for a considerable length of time, and the active efforts of the Lancashire District Committee have contributed to a large extent to bring about this welcome change. The moral influence which their example has exerted has been very great, and has won the good will of every true Spiritualist. If imitation be the sincerest flattery, then that body may feel highly gratified, for I hear on all hands an earnest wish expressed that there were many other district committees formed. The Midland Counties Committee is a fact, and has commenced its labours in a manner which augurs well for its future success and usefulness. A Yorkshire Committee is talked of, and a County Durham and Northumberland District Committee is very much wished for. There is, therefore, a strong tendency just now to combine for public propagandist purposes, and if the "new movement" hinted at in your last is intended to assist local and district committees and increase their usefulness, I have no doubt it will meet with hearty sympathy and support.

It is impossible not to feel very regretful over the state of things at the B.N.A.S., as revealed in your last month's issue, but that body has failed to commend itself to the Spiritualists of the country, to either assist or represent them, and Mr. Chapman's letter, in which he suggests the affiliation of that body to the Lancashire District Committee, clearly indicates the feeling of the majority of provincial Spiritualists. Up to the present time it has not justified its claim to be considered "national," and unless something is done of a more general character it will certainly lose a deal of the support of individual provincial Spiritualists which it now enjoys.

Yorkshire is peculiar in a very commendable manner, in that children's progressive Lyceums have been established there, and from the fact of the hearty and very often beautiful singing at the public meetings. When recently visiting Sowerby Bridge, the writer was perfectly charmed with the excellent singing performed by the choir of the Lyceum, and great credit is due to those who have laboured so earnestly to teach and assist in the work of establishing this pleasing feature and powerful adjunct to the success of the meetings.

It seems somewhat strange that there should still be found persons who consider it the duty of mediums to labour "without fee or reward;" but the prejudice against *paid* mediums still exists, as the writer has lately had cause to know, having lost an engagement to visit Bradford quarterly owing to the unreasoning bias of some few persons against paying mediums. Would they have the servants of the spirit world faithful to their calling and devoted labourers in the Spiritual vineyard, surely they have a duty to perform as well as the mediums; and that is, to supply the latter with the means of subsistence in return for their self-sacrifice.

Glasgow was visited by me for the first time in November last, when I had the unbounded pleasure of meeting with those true-hearted, genial friends



to the cause, Mr. and Mrs. Bowman, who delight to be able to aid the struggling worker by sympathy and love, and add to it the material evidences of their appreciation. I was permitted to join the Hafed circle, and hear the glowing descriptions from Hermes of his earth-life experiences, and was favoured by the Spirit artistes with a beautiful miniature oil painting done direct, under "fraud proof conditions," much to my delight and intense satisfaction. The cause in Glasgow is ably represented by the society, whose indefatigable secretary, Mr. J. Robertson, is a thorough whole-souled and warm-hearted worker. The Trongate meeting-room was fairly full on the evenings when my guides spoke, and their services in public and private were much appreciated.

Before closing I would send a New Year's greeting to your readers, and wish them all a hearty God-speed and happy New Year, while hoping for better things to come, and discerning the signs of a coming "revival" in our holy cause, may we all determine to be more zealous and earnest, active and fervent in the coming year, and thus be instrumental in bringing about that happy epoch of peace and fraternity for which we all pray.

[We cannot altogether agree with the remarks of our correspondent on the subject of the B.N.A.S. The Association certainly is not "national" in the sense of affording material aid to the promotion of Spiritualism in the provinces. That was what was originally intended, but circumstances to which we need not further allude have made it chiefly metropolitan and very "respectable," though any friend can join who desires to do so. Still, the Association is doing an important work, and its death would be a serious injury to the cause. Happily, with the aid of such helpers as Mr. Wallis, Mr. Morse, and a few other hearty workers, the provinces are showing that they can assist the movement very efficiently in their own way. —Ed. S. N.]

## Proceedings of Societies.

### BRITISH NATIONAL ASSOCIATION.

#### MEETING OF COUNCIL.

At the December meeting of the Council a letter was read from Professor Zöllner accepting honorary membership.

The SECRETARY read a communication from Mr. C. E. Williams tendering his resignation.

Mr. REIMERS moved that he be asked to reconsider it.

Mr. HARRISON said that personally he had no doubt that the decision of the committee was just, but it had nevertheless been arrived at on evidence which would not be accepted in a court of law.

Mr. DAWSON ROGERS pointed out that if every enquiry was deemed valueless except conducted in a legal form, there was scarcely a society in existence that could properly inquire into the conduct of its members. If the decision was just, as Mr. Harrison believed, what mattered the form in which the inquiry was conducted?

Mr. DESMOND FITZ-GERALD and Mrs. ELLIS urged that the decision of the committee should be withheld, and the resignation was ultimately accepted.

Mr. Harrison's proposal that the General Purposes Committee should be instructed to suggest a

method for informing the members of the Association how each member of the Council voted on every important question was negatived by five votes to three.

Mr. DESMOND FITZ-GERALD proposed that the Rev. Thos. Colley be invited either to withdraw, or to formulate into distinct charges and substantiate, what appeared to be an imputation on what Mr. Colley, in letters to the *Medium*, called "the authorities" of the Association.

This resolution was carried unanimously.

### DALSTON ASSOCIATION.

#### FORTNIGHTLY DISCUSSION.

Mr. THOS. SHORTER opened a discussion on "Professional Mediumship" before this Association on Monday evening, 9th inst., Mr. G. R. Tapp in the chair. Mr. Shorter dealt with the whole subject in a most able and comprehensive manner, pointing out the evils arising from the present system of public mediumship, and urging that it would be better if more attention were devoted to the development of the home circle. He did not speak against remunerating a medium, who should be paid liberally and generously; but he thought that mediumship should not be depended upon entirely for a living, when a portion of the medium's energies might be advantageously diverted into other channels. He referred to the presence among the company of Mrs. Thomas Everitt, hon. member of the Association, and spoke in high praise of the manner in which that lady freely gave her mediumistic services to advance the cause of Spiritualism. Allusion was made to the position of mediumship in the earlier days of the movement, when home circles and private mediumship were highly valued, a condition which should be, as far as possible, restored in preference to the public professional séance, where the most unfavourable conditions too frequently prevailed. (Applause.)

Mr. E. HARRISON GREEN expressed the pleasure he had felt in listening to Mr. Shorter. Physical mediumship was a phase of which he had seen the least, both in this country and the United States of America. He was of opinion, however, from his personal experience that paid mediums were necessary, as enquirers did not in such cases fear to trespass upon their time, and he thought, too, that mediums should be remunerated. He also urged the desirability of supporting mediums in their work, and suggested that the religious element should be more encouraged. He hoped that some practical scheme would be developed for the training of mediums as a result of the discussion that evening.

Mrs. FLETCHER agreed with much that Mr. Shorter had said upon the subject. Mediums should not sit under adverse conditions, but should use some discretion in admitting people to their séances. The unpleasant elements should be, if possible, eliminated. The duty of Spiritualists was to support true mediums by surrounding them with better conditions for their work.

Mr. J. W. FLETCHER remarked that public mediums were, as a matter of fact, not so much supported by Spiritualists as a body as by those who do not profess to be Spiritualists. In public mediumship was found the solution of the problem how best to place the subject of Spiritualism be-



fore the world, and he thought that people valued that which they paid for far more than that which cost them nothing.

Mr. J. BRUCE GILLON said he felt more in the position of a learner than a critic, but it appeared to him that the suggestion of the training of mediums was an excellent idea, and he alluded to the schools of the prophets as possibly a similar plan adopted in olden times. He spoke of the influences of sitters at séances, and the frivolous tone of mind which frequently prevailed, with its injurious effect on the circle generally.

Mr. G. R. TAPP thought that the study of mediums should occupy equal attention with that of the phenomena which occur in their presence. His sympathies were entirely with the mediums, who gave up their time, comfort, and often their health, and were as worthy of remuneration as any other workers. Referring to the apparent frivolous nature of many of the physical manifestations alluded to by Mr. Gillon, he pointed out that they were specially valuable to thinkers and experimental philosophers, being sufficient to command attention when argument failed.

Mr. THOS. SHORTER, in replying, said he agreed that a high value should be set upon mediumship, and thought that the phenomena of mediumship were the keynote to the whole subject; but his very appreciation for their value was his reason for disapproving of mediumship being adopted solely as a profession. He traced the progress of physical mediumship up to its adoption as a profession, and the eventual temptation to supplement with fraud and deception, resulting in possible exposure. As to the idea of a training school for mediums, he did not see any practical use, and feared that it would be of little, if any, value.

Votes of thanks to Mr. Shorter and the chairman brought the proceedings to a close.

#### SESSION OF COUNCIL.

THE Council met on December 12th, Mrs. CORNER, president, in the chair. Letters were read from Mr. W. Eglinton, Mr. James Mather, Mr. E. W. Wallis, Mr. E. Harrison Green, and Mr. James Burns. Notices of resignation of membership were "accepted with regret" from Mr. and Mrs. James Regan, Mr. J. T. Dales, Mrs. Hollingsworth, Mr. T. E. Larking, Dr. Alfred R. Benson, and Mrs. T. Blyton. The cash accounts were submitted and passed, and, on a report upon overdue subscriptions, it was resolved to cancel the membership of Mrs. Harcourt, pursuant to the constitution and rules. Correspondence with Mr. C. E. Williams was read, consideration thereon being deferred *sine die*. The invitation to Miss Manceil to visit the Association on Dec. 26 was postponed to Thursday evening, 2nd inst., and the rooms were ordered to be closed on the former date in consequence of the Christmas holidays. Instructions were given to the hon. secretary to prepare a draft of the annual report for framing at the next session of Council on 9th inst., Messrs. Richard Pearce and G. R. Tapp being appointed to audit the accounts for the year ended December 31st; and the secretary was further instructed to summon the annual general meeting for Thursday evening, 30th inst. Notice was given by Mr. John Rouse that he would propose, at the annual general meeting, an addition to the constitution and rules respecting power

for expulsion of members. The Council then adjourned.

#### NEWCASTLE-UPON-TYNE PSYCHOLOGICAL SOCIETY.

ON Sunday afternoon, December 1st, Mr. J. J. Morse's guides delivered an address on "Spiritual Diseases," which was of a very interesting character. In the evening they gave an address on "The Kingdom of Heaven" to a very large audience. On Monday evening they again spoke to a large audience on "The End of the World," and at the conclusion several relevant questions were asked and satisfactorily answered. A gentleman, who had on a previous visit of Mr. Morse tried to disturb the meeting, rose, and proceeded to give his ideas of Mr. Morse's mediumship, when he was called to order by the Chairman. On again proceeding, he said he did not believe that Mr. Morse was entranced, but that it was Mr. Morse himself who was speaking to them; and that he himself had been a lecturer for twenty years. The Chairman here again interposed, and informed him that they could not hear his ideas then; he must put his question. If he wanted to deliver a lecture against Spiritualism they would be glad to allow him the loan of the room on any other Monday evening. The gentleman did not seem inclined to fall in with this arrangement, as he did not say anything more.

On Sunday evening, December 8th, Mr. John Hope, jun., delivered an address on "The Reclamation of Moral Wastes," which was of a very instructive character, and as most of the arguments put forth were illustrated by humorous anecdotes, the interest was kept up until the last. Mr. Hope, in replying to a vote of thanks, said that he knew very little about Spiritualism, but from what he had heard that evening he thought that they were on the right track, and hoped that they would continue. Spiritualism, like everything else, would have to go through a lot of criticism, and it would either come through it or it would not. He earnestly hoped that it would come through it. (Applause.) Spiritualism was not fashionable, and, until it was so, you would not have any one coming down Weir's Court. He had been at the séance that morning, and from the manifestations he had seen there he was, as a student once said, in the midst of bamboozlement. The meeting concluded by singing a hymn.

On Sunday evening, December 15th, Mr. W. Westgarth (Sheriff Hill, Gateshead), delivered an inspirational address.

MR. HENRY TRAVIS, of London, writes in the *American Socialist*, of Nov. 28 last, suggesting a religion of Socialism which "will 'unite all hearts' during the interval which must elapse before it will be possible to 'reconcile all opinions' as to the details of theological belief, and will enable and influence men to combine at once, with religious earnestness, in practical measures for the effectual improvement in man's character and his surroundings which is necessary for the realisation of a well-ordered and happy state of society." Mr. Travis, in his letter, suggests the outlines of such a religion.

MR. JAMES BURNS has been ill during the past month with an attack of disease in the throat similar to that from which he suffered four years ago.



# SPIRITUAL NOTES.

VOL. I.—No. VII.

## TO CONTRIBUTORS.

Reports of proceedings of Societies or Committees, and announcements of their prospective arrangements, in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in *SPIRITUAL NOTES*. Mediums and Lecturers are also invited to forward particulars of their prospective engagements for announcement. Members of home or select circles will oblige by contributing brief records of sances for publication; and Inquirers forming new circles are especially invited to report their proceedings, and to state any difficulties which may arise in the course of their investigations, with the view of permanently recording results and obtaining advice from other investigators.

To ensure early insertion reports should reach the Editor not later than 23rd of the month; and correspondents are requested to write legibly, and on one side of the paper only.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

All communications, and books for review, should be addressed to the Editor, care of the publisher, Mr. E. W. ALLEN, 11, Ave Maria Lane, London, E.C.

## SUBSCRIPTION RATES.

The Annual Subscription for "*SPIRITUAL NOTES*," post free within the United Kingdom, is 2s. 6d., *payable in advance*.

Societies can obtain a monthly parcel, for sale or distribution amongst their members or others, on special terms, by application to the Publisher, Mr. E. W. ALLEN, 11, Ave Maria Lane London, E.C.

## ADVERTISEMENT CHARGES.

Five Lines in column (about ten words to line), 3s. 6d. Each additional line, 6d. Whole column, £1 15s. Whole page, £3. A reduction made for a series of insertions.

## To Correspondents.

J. McL.—The art of photography, in connection with research into spiritualism, continues to occupy the attention of several independent investigators. We agree with you in thinking that the subject has not received the attention its importance deserves.

B. T. H. (Cape Town).—Thanks for your letter.

R. H. M.—The M.S. was, to the best of our knowledge, returned, but may have miscarried. Thanks for your kind aid.

G. D.—A monthly parcel can be supplied, for sale or distribution, on special terms, on application to our publisher.

"A MEMBER."—We cannot admit your letter. If you are not satisfied make your complaint to the Council. The gentleman of whom you speak as apparently spending "half his time" at Great Russell Street has a perfect right to do so if he chooses, and if, as we presume, he pays the requisite subscription.

"RE-INCARNATION."—We have no desire to discuss the subject, wishing to avoid, if possible, all sources of dissension amongst Spiritualists. Several excellent articles, by W. Emmette Coleman, on the follies and inconsistencies of some of the theories which have been put forth, have just appeared in the *Religio-Philosophical Journal*.

\* \* \* An interesting letter from Cape Town is in type, but must stand over till our next issue.

## A FEW WORDS TO OUR FRIENDS.

"GRATITUDE" has been facetiously defined as a "lively sense of favours to come." Our gratitude, however, is not only prospective but retrospective. We are thankful for the favours which have been heaped upon us by generous friends in the past. The life of *SPIRITUAL NOTES* has as yet been a short one—but we trust that it has been one of usefulness to the cause which we and our readers have so dearly at heart. Month by month friends have given us this cheerful assurance—and for their words of encouragement we tender them our warmest thanks. But we want—and we therefore ask—for yet greater favours in the future.

Ours is purely a labour of love. We work for no other end than to promote the extension of the truths and the consolations of a pure and unadulterated Spiritualism—that is, of the assurance of our immortality, and of the possibility of sweet and profitable communion between those who yet remain and those who have passed on to the higher life. We do not despise the phenomenal phases of our faith; they have their uses no doubt. But we desire that our friends should not rest in them. We would urge them to nobler aims and to loftier purposes; and would beg those who sympathise with us in our objects, to help us to sustain and extend the work to which we have committed ourselves. We have a "lively sense" of such "favours to come." We confidently believe that our readers will in the coming year do all they can to promote the circulation of *SPIRITUAL NOTES*. When every one of them has gained for us a new subscriber we shall hope to realise our much-cherished wish of appearing weekly instead of monthly. In the meantime, we express to all our friends the cordial wish that 1879 may be to them a year of the truest peace and happiness.

## CAPTAIN BURTON AT THE B. N. A. S.

We confess that the attitude of the British National Association of Spiritualists somewhat puzzles us, and we think that nine out of ten common-sense people would agree that we had reason for our obfuscation. Let us look at this matter for a moment outside the special subject of Spiritualism. Supposing that we went into a so-called orthodox church, and found Mr. Bradlaugh labouring learnedly to prove that there was no God, or even—as Arthur Clough said—anything "very like Him," should we not be justifiably astonished?

"Spectatum admissi risum teneatis, amici?"

Judge, then, of our astonishment, and of the scandal likely to be caused to outsiders, who naturally judge Spiritualism by its selected exponents, on finding the rostrum at the B. N. A. S. occupied by Captain Burton, and himself studiously putting into the forefront of his discourse the fact that he is *not* a Spiritualist. We are no advocates of an inquisitorial system. We do not think it at all necessary that the occupant of that rostrum should be bound to say exactly what he is; but we do think it slightly incongruous that he should stand up there, in the very focus of Spiritualism, when he ought, if candid, to say "The cardinal doctrine of your belief I repudiate. There are no 'ghosts.'"

It may be said that we are either misrepresenting or misapprehending Captain Burton. We should be



very glad if we could think so; but we have, also, the very strongest evidence that such is not the case. If anybody ought to know Captain Burton's real sentiments it is Mrs. Burton, and the incongruity appears to have struck that good lady as strongly as it has struck ourselves. Commenting upon the utterances of her lord and master with a freedom which no other person could have so gracefully assumed, Mrs. Burton says:—"I am sure that I am the only person in this room, perhaps in London, possibly in the world, to whom the construction that the public may put upon the lecture to-night is a thing of vital importance. I am, therefore, unwilling to leave Captain Burton's real sentiments on the subject quite so much to your imagination as I think he has done. *He is certainly not a Spiritualist.* Like other scientific men and materialists, he believes in a natural force which has no name, which he calls Zoo-electricity, but he does not mean the ghosts that real believers are said to see. I feel he has not done justice to himself, and this is why I have ventured to add this postscript to his address, in the fewest and plainest words that I can find." Captain Burton, it is quite clear, is not a Spiritualist in the accepted sense of the term. He has a perfect right, of course, to believe in Zoo-electricity, or in Psychic Force, or Pneuma, or whatever he or anybody else likes to call it. But does not the B. N. A. S. stultify itself by elevating into the rank of an apostle one who steadily refuses to go in for "ghosts," as, with a fine satiric touch, his wife terms them? We believe, and feel much pleasure and confidence in being assured, that there is room within the elastic and comprehensive limits of the Spiritualistic faith for any variety of doctrine or practice; but to ignore the existence of Spirit is surely to cut the ground from beneath our feet. How are we to get a leverage unless we know the *pou stomen*? Yet this is surely the condition to which we are reduced if we sit down as disciples at the feet of one whose single article of faith—or of "un-science" from our point of view—is what Mrs. Hallock terms a sixth or a seventh sense, to the utter exclusion of "ghosts?" We commend it to the intelligence of our readers to say whether the simile we used of Mr. Bradlaugh propounding atheism—say from the pulpit of St. Paul's Cathedral—be not a very fair representation indeed of Captain Burton taking up his parable at the B. N. A. S., with Mrs. Burton responding, as his *altera ego*, "No, he is not a Spiritualist." It is the reverse of the story of Balaam. The prophet was called to bless the B. N. A. S., and instead of that he cursed them altogether, or, worse still, must have tacitly set them down as a lot of old women or intellectual children for their belief in "ghosts."

## FREE ADDRESSES BY MR. FLETCHER.

MR. J. WILLIAM FLETCHER has taken a noble step in announcing his intention to give a series of inspirational addresses with "admission free" and "no collection." The addresses will have for their subject "The Religion of Spiritualism," and they will be given at the Cavendish Rooms, Mortimer-street, every Sunday evening at half-past seven, commencing on Sunday next, the 5th inst. This generous effort to reach the ears of the public entitles Mr. Fletcher to hearty gratitude, and we trust that a large number of Spiritualists will encourage him by their presence. In addressing his friends on the subject, Mr. Fletcher says:—

"He sends teachers unto every a e;  
To every clime and every race of men."

"Dear Friends,—It is with no little timidity that I venture to call your attention to the series of meetings I am now inaugurating, knowing how many there are in the ranks of Spiritualism better able to do justice to the subject and carry on the work. But London is too large and the Spiritualists too numerous to have such a dearth of places where the gospel of our instructive religion is dispensed. I believe the duty of the hour is the mission of a life, grasping in essence the undeveloped possibilities of an untraced future; and its faithful performance, seed sown for an infinite harvest. Science is a power, religion a precept, Atheism a circle, in the centre of which Spiritualism exists and plays an important part in developing the intrinsic worth of its surroundings. Born of God, in harmony with science, an epitome of wise truths, boundless in its capacity for good, it can truly be called the soul of science, and the intellect of religion. The present is, I opine, an important epoch in the world's history; mind is ceasing to toy with matter, and is evidencing in many ways its own real supremacy, and the duty of the hour is to develop to its fullest capacity the 'one talent God has intrusted to His people.' To this end I invite all friends of the cause to assist with their presence and experience in making these meetings of service to mankind and value to the cause. I present this with no flourish of trumpets, with no appeal for money, with only a desire to serve those who cannot pay for a private interview, and those who desire to have a platform from which something can be heard concerning the religion of Spiritualism. My altar is truth; my creed the highest law God has revealed unto my soul; and giving as I do the week to professional labour, I feel that one day in seven I can best serve God by freely dispensing the gospel of Spiritualism to His people.—Yours for truth,

"J. WILLIAM FLETCHER."

THE FINANCIAL POSITION OF THE  
B. N. A. S.

THE following circular has just been issued by the Secretary of the B. N. A. S. We cordially commend it to the attention of our readers:—

"British National Association of Spiritualists,  
"38, Great Russell-street,  
"Bloomsbury.

"December 12th, 1878.

"SIR,—I beg to inform you that your subscription falls due on 1st January next, and on requesting you to favour me with a punctual payment, I am desired to bring under your notice the financial condition of the Association.

"It is absolutely imperative that £100 per annum be added to the regular income in order to maintain the efficiency of the work, and to obviate the neces-



sity of having recourse to special appeals for the purpose of supplementing an insufficient income.

"To this end many members have already raised their subscriptions to two guineas, the amount fixed for members. If you have not already done this, may I respectfully urge upon you the duty of supporting the Association in time of great pressure and difficulty to the extent of your ability?

"A less amount than that named if universally subscribed would suffice to place the Association beyond embarrassment.

"If this appeal results, as I trust it will do, in placing at the disposal of the Council a sum sufficient for regular expenditure—which amounts to about £500 per annum—the work will be maintained on the present scale.

"To accomplish this object, which all members would, I feel sure, earnestly desire, I ask you to raise your subscription, if you have not already done so, to the full extent of your power.

"In the meantime, every effort is being made to reduce expenditure to the minimum, consistent with efficiency.—Your obedient servant,

"EMILY KISLINGBURY,  
Secretary.

"N.B.—Subscriptions can be paid half yearly, in January and July, if more convenient."

## Notes.

MR. C. E. WILLIAMS' resignation of membership of the British National Association was accepted at the last meeting of the Council.

MR. ENMORE JONES contemplates a re-issue of his work on "Man: Spiritual, Ethereal, Physical." It has been for some time out of print.

MR. AND MISS DIETZ will commence their third series of recitations on Wednesday evening, 15th inst., at Langham Hall, 43, Great Portland-street, when we hope there will be a crowded house.

FORM-MANIFESTATIONS in various parts of the United Kingdom are gradually improving in the conditions under which they are observed, the medium and materialised form being seen simultaneously; and, in some cases, both exhibiting conscious individuality of a distinct and marked character.

MR. ROBERT MOWERAY, JUN., left England for Melbourne, Australia, on Wednesday morning, Nov 27, by the Melanope, from Liverpool. This ship ought to have left on the 23rd, but on account of the prevailing fogs she was detained. Mr. Mowbray is leaving England on account of ill-health.

MR. FRANK O. MATTHEWS is reported, by a member of the Birmingham Spiritualist Society, to be an excellent non-professional trance test medium. The communications are stated to be of a most satisfactory character, and so self-evident and convincing as to carry conviction as to the identity of the communicating spirit.

MR. CHAS. WHITE, who has for some years past filled the post of honorary secretary to the Marylebone Association with great credit to himself and much benefit to the cause of Spiritualism in his district, has resigned. We trust that the Association may find an efficient officer in the person of Mr. W. O. Drake, who succeeds Mr. White.

THE JANUARY NUMBER of the *Psychological Review* (edited by Mr. William White, of Clarence Gate, Regent's-park) contains amongst other valuable contributions, an interesting memoir of the late Mr. George Thompson, M.P., the distinguished and eloquent anti-slavery advocate, and a valuable contribution by Mr. Epes Sargent, of Boston, U.S.

"*Mind and Matter*," a new Spiritual journal published in Philadelphia, is full of communications of a very remarkable nature, and not only contains interesting matter, but shows no ordinary amount of mind and editorial ability. We cheerfully recommend it to our readers as a more than usually excellent paper. Bro. Morse is agent for this country.

WHAT has become of our contemporary, *Human Nature*? For some time past an advertisement in the *Medium* has announced that the "August" number of *Human Nature* will be a double one, and contain the photograph of a Spirit-form taken in daylight; but, up to the time of our writing, no number has been issued later than that for July.

MR. WILLIAM WHITE, author of "A Life of Swedenborg" and "Other World Order," &c., has written the introduction to the verbatim report of the hearing of the twelfth vaccination summons against Mr. W. Tebb, to be issued by Allen, of Ave Maria-lane, in a few days. The pamphlet will also contain letters from Right Hon. W. E. Gladstone, Right Hon. John Bright, &c.

MR. W. J. COLVILLE continues busy in Boston U.S.A., and, at the conclusion of a recent series of Sunday afternoon services of the Parker Memorial Society of Spiritualists, the controlling intelligence referred with satisfaction to the fact of Mrs. Richmond's inspirational utterances in England having been the means of inducing Mr. Colville's susceptibilities to spirit control.

DR. MONCK, in the course of a long letter published in our contemporary the *Medium*, of 13th ult., writes:—"One thing I have understood is, that when my health is fully recovered a materialised recognisable spirit will be extended from my physical body, in a sufficiently public manner, and that the *form will remain materialised*." At present our faith is hardly strong enough to believe that these promises will be realised.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY—through the medium of the Lancashire District Committee—have renewed their contract with Mr. J. J. Morse, who will continue his visits to Liverpool for the first six months of the new year. Mr. Morse has been a constant visitor to Liverpool since the spring of 1872, and his popularity as a speaker, and the respect in which he is held as a man, are steadily on the increase.

THE EIGHTH ANNUAL GENERAL MEETING of the Dalston Association of Enquirers into Spiritualism will be held at the Association's rooms, 53, Sigdon-road, Dalston, on Thursday evening, 30th inst., at 8 o'clock, when some important matters of business affecting the welfare of the Association will be brought forward for discussion. All members having the Association's interests at heart will do well to attend the general meeting.

THE MEMBERS of the Newcastle-on-Tyne Psychological Society have presented to Mr. Matthew Patterson, their late librarian, a gold pencil case as a token of respect and esteem, and as a slight acknowledgment



of gratuitous services rendered by him to the cause of Spiritualism in Newcastle, on the occasion of Mr. Patterson leaving the North, and going to live in the Birmingham district.

A SPECIAL ENTERTAINMENT will be given at 38, Great Russell-street, on the evening of Wednesday, the 29th inst., in aid of the funds of the British National Association. We believe that some high-class music and an amateur dramatic performance are in contemplation. All friends should be there who have the interests of the Association at heart. The energetic Secretary will be glad to give every information to enquirers.

A FRIEND writes us word that next spring there will be an active public movement in favour of Spiritualism in London and elsewhere by several leaders of the cause, who have no financial interest therein directly or indirectly. He says that to prevent petty antagonistic meetings being got up to annoy and bar progress, the details are withheld at present. Such a movement, having the confidence of the Spiritualists as a body, will doubtless much promote the sale of healthy Spiritualistic literature.

MR. E. HARRISON GREEN, of Filey, has been in London during the past month, availing himself of the opportunity to learn as much as possible of the position and prospects of Spiritualism in the metropolis. Mr. Green is himself an excellent trance medium, and has seen a good deal of the movement both in Great Britain and the United States. He is moreover a very active, very intelligent, and very generous friend of the cause. We print an interesting communication from him in another part of our present number.

DR. J. M. PEEBLES has, through no fault of his own, but mainly in consequence of disagreeable experiences chiefly in London, become involved in the meshes of pecuniary indebtedness; so much so, we regret to learn from the *Banner of Light*, that he has been obliged to place a mortgage of 1000 dols. upon his homestead in Hammon-ton. It has been resolved by several of his friends in Boston, Baltimore, and elsewhere to raise the amount necessary to clear the Doctor of this liability, making the donation as a new year's present to him.

WE MENTIONED, last month, that we had had hints of a new movement for the dissemination of Spiritualism in London and the provinces—a movement which is to be based on principles which will command the sympathy of Spiritualists of every class; and we suggested that in our present issue we might perhaps be able to give some more precise information on the subject. The plan, however, is not yet quite matured, and our readers must, therefore, wait a little longer. They shall have the facts on the first possible opportunity.

MISS C. E. WOOD sits regularly for the Newcastle Psychological Society on Sunday mornings and Tuesday evenings. A large number of friends assemble every time, and the phenomena obtained are of a very satisfactory nature, being always under test conditions. The medium sits outside the cabinet with a white jacket on, in view of all the sitters, in a good light, while a spirit form appears, and walks around the medium. The medium in this position also speaks under control, while manifestations of a physical nature occur in the cabinet.

THE EDITOR of the *Spiritualist*, in his issue of Dec. 6th, charges the Council of the British National As-

sociation with having, in order to show the public that Spiritualists want to hunt out imposture adopted "an abominable expedient." We are sorry to see a respectable journal resorting to such language, and evincing so much ingratitude as to thus malign its best friends. Such conduct must, we should think, be quite sufficient to disabuse the minds of those who mistakingly speak of the *Spiritualist* as "the organ" of the Association. It is not so, and never has been.

MR. CHARLES BLACKBURN, of Manchester, has suggested that a fund should be raised by the British National Association for the purchase of an interesting and valuable collection of psychographic pictures which has recently been offered at the low price of £75. The pictures are on view at the premises of the Association, and, from the peculiar circumstances under which they were produced, should be secured without delay. Amongst the subscriptions already received are the following:—Mr. Charles Blackburn, £5; Mr. William Tebb, £5; Mr. Alexander Calder, £5.

MR. J. J. MORSE'S lecture in the Unitarian Chapel, Buxton, on Tuesday evening, Nov. 26, was reported at some length in the *Buxton Herald and Gazette of Fashion*, of Nov. 28. The following are the head lines to the report:—"Spiritualism Extraordinary at Buxton—Alleged Inspirational Trance Speaking—An Audience Thanking 'Spirit Guides.'" The subject of the discourse, chosen by the audience, was "Can those who have passed through the valley of death communicate with those on this side of the grave?" and, we need scarcely add, it was treated with the usual ability of Mr. Morse's spirit guides.

ON SUNDAY, the 8th ult., Mr. J. J. Morse closed his second year's engagement with the Glasgow Spiritualists' Association, and on the Friday following a soiree, in honour of the event, was held in the Association's rooms, when, in spite of the very inclement weather, a goodly company assembled. During the evening the secretary of the Association, Mr. J. Robertson, in the name of Mr. Morse's friends, presented him with a very handsome masonic jewel for his watch guard, as a token of love and esteem, and as a mark of appreciation of the good work done in their city by his visits. Mr. Morse has been re-engaged by the Association for another year.

"LARKING" seems to be the delight of some spirits—and, we regret to add, of some sitters too. If there is one serious, solemn fact within our experience as Spiritualists, it is that of the possibility of communion with the inhabitants of another world whom each one of us ere long must join. Should not the occasions of such communion be times for loving greetings, the interchanges of rational thought, strivings after higher truths, and aspirations towards mental and spiritual growth? And yet there are intelligent men and women who, at sances, laugh immoderately at antics which in other places would make them sad. We saw the report of a sance the other day where the spirits "decorated" the heads of some of the sitters with antimacassars, "crowned" a lady with a tamborine ring, and hung the tongs round the neck of one of the gentlemen. And yet the writer published the report "that it might encourage others to investigate our great and glorious Truth!"

MR. SERJEANT COX often presumes to speak with authority, and gives his own views of matters as though they were facts which could not be doubted. Here is what he is reported to have said in the course of an address, on the "Phenomena of Somnambulism," to a meeting of the Psychological Society of



Great Britain:—"The condition of somnambulism was caused by the paralysis of the will of the patient. The patient had no power of exercising his own will over his own mechanism. His will being paralysed, it had no power of acting over his own brain, and then he fell under the will of the person who was *en rapport* with him. The difference between a dreamer and a somnambulist was this—whereas the former only dreamt, the latter acted his dream." Was ever a definition more indefinite? Does not the learned serjeant know that there are somnambulists who are not "under the will" of persons *en rapport* with them? Has he had no experience of somnambulists who, so far from suffering from "paralysis of the will," evince in their somnambulist state far more will-power than in their normal condition—who will reject, and cleverly controvert, the expressed opinions of every person present? There are cases, certainly, of artificially induced somnambulism, in which the patient is more or less under the control of the operator; but there are also cases in which the will-power is more potent than ever. If Serjeant Cox does not know this he has not yet completely mastered his subject. But it is to be hoped that he did not really say what the papers report him to have said.

THE two Fortnightly Discussion Meetings held during the past month in the rooms of the B.N.A.S., presented a marked contrast. On Dec. 2nd, Captain Burton, the distinguished traveller, read a paper on "Spiritualism in Eastern Lands." From our point of view it was in every sense a failure. Captain Burton is believed—we might say, known—to have had many extraordinary personal experiences in occult phenomena; but of these he unfortunately said nothing, contenting himself with summarising the recorded impressions and experiences of other people, instead of narrating his own. And, moreover, so far from being a Spiritualist—although he accepts the phenomena as established facts—he boldly avowed himself as ignoring altogether the existence of soul and spirit. How his appearance at Great Russell-street could benefit Spiritualism it is difficult to see. Of quite another character was the paper read by the Rev. Stainton-Moses on Dec. 16th, on "The Intelligent Operator at the other end of the Line." After the disappointment of the preceding meeting it fell upon the audience like a refreshing shower upon thirsty land. Mr. Stainton-Moses established beyond dispute, from his own personal experiences, the continued existence of our friends after the death of the body, and that they can and do communicate with those who yet remain. The argument was clear and well sustained, and the deductions were noble and elevating. We are glad to learn that this valuable contribution to the cause of Spiritualism pure and simple will be published, with some additions, in the form of a cheap and useful little volume. If we had not Mr. Stainton-Moses and a few like-minded men amongst us, we should almost fear that Spiritualism had no prospect of a beneficial future.

### Our Library Table.

'*Twixt Will and Fate*; and *The Slinkensmirk Family*. By CAROLINE CORNER. London: Remington and Co.

THIS book, from the pen of a young lady well known in Spiritualistic circles, comprises, as may be inferred from the title, two separate and totally distinct stories, bound together in one volume. The first tells of a pair of lovers devotedly attached, and pledged to eternal fidelity; but there is a

strange power at work which—at the very tenderest moments—suddenly drives the lady into the most unaccountable courses, bringing fears of unfaithfulness and alienated affection, and driving her *fiancé* into positions of painful doubts and perplexities. A wicked and jealous, but enchanting, woman is, of course, at the bottom of all the mischief, and is in league with a sorcerer to estrange the lovers; and sometimes she comes terribly near success. We must not tell our readers what the plot is, nor how the evil is at length averted; they should buy the book and read it for themselves. We may say, however, that the story is one of mesmerism, crystal reading, astrology, and diabolical incantations; that it is very cleverly told; and that the narrative is very exciting and the interest well maintained. The description of the wizard's cave, and of the operation of the magical processes, is very weird, and gives abundant evidence, not only of a powerful imagination, but also of much facility of expression on the part of the authoress. The second story, "The Slinkensmirk Family," is a merciless exposure of hollow Society shams, especially in the matter of the little tricks resorted to in the endeavour to make desirable matrimonial "catches." For the sake of "Society," we hope the pictures are a little over-coloured. Anyhow, they are skillfully drawn, and will amuse and interest the reader, at the same time that they will do good in unveiling the folly of some aspirations and pretensions that unfortunately make up much of life in certain circles. There are in the book a few weaknesses of style, but these will doubtless disappear as the authoress gains experience. She has certainly shown already that she possesses all the requisite ability for becoming a popular and useful writer.

### BOOKS RECEIVED.

- "The Book Analyst."
- "Spiritual Reporter," "Revue Spirite," "Psychische Studien," "Banner of Light," "Religio-Philosophical Journal," "Raphael's Prophetic Almanac for 1879."
- "Biography of Satan." By K. Graves. (Jones, Chicago.)
- "Jesus of Nazareth; or, a True History of the Man called Jesus Christ." Through the Mediumship of Alexander Smith. (Jones, Chicago.)
- "Clock Struck One; and Clock Struck Three." By the Rev. Samuel Watson. (Jones, Chicago.)
- "Ethics of Spiritualism." By Hudson Tuttle. (Jones, Chicago.)
- "Heaven and Hell." By Allan Kardec; Translated by Anna Blackwell. (Trübner and Co., London.)

### Correspondence.

#### THE HACKNEY SOCIETY.

To the Editor.

SIR,—The Hackney Psychological Society, 6, Field View-terrace, London-fields, E., has changed its title to the Hackney Spiritual Evidence Society. Our medium, Miss A. Barnes, who, a few months ago, was an opponent of Spiritualism, is, I am glad to report, gradually developing, every known phase-



of psychic phenomena having manifested itself more or less in degree. At our séance a few evenings ago, four persons being present besides the medium, I placed an ordinary-sized handbell beneath the table and on the table a lamp, so that we could see to sing from small type hymn-books. Our hands were placed on the table. No sooner had we commenced singing than the bell rang, and played an accompaniment, keeping capital time, which manifestation was repeated several times during the evening. Questions were also answered with the bell by the usual signals, and at request any number of distinct rings were given, evincing wonderful control over the hammer. A number of notes were sounded on an accordion. In the presence of two strangers, and in the light, a violin placed beneath the table emitted sounds as if a hand vibrated the strings, while numerous raps were given upon the body of the instrument. By request, a teaspoon was placed in a tumbler. The spoon was lifted up and dropped into the tumbler, according to request or in response to questions. A lamp shade, cardboard, was placed beneath and rapped upon; and while the medium stood away from the table, and we were all looking at the shade the rappings on it continued. It has been my privilege to-day to hear in the daylight the direct voice of the controlling intelligence, and to converse with it, a not uncommon manifestation in our home circle; but I prefer to bear witness to those manifestations in which I can be corroborated by independent testimony. *Vincit veritas.*—Faithfully yours,

C. R. WILLIAMS, Hon. Sec.,  
Hackney Spiritual Evidence Society.  
6, Field View-terrace, London-fields, E.,  
Dec. 23rd, 1878.

### PSYCHOGRAPHIC PICTURES.

*To the Editor.*

SIR,—In complying with the request of several friends to aid in obtaining subscriptions towards the purchase of Mr. Coleman's unique collection of psychographic pictures, with the view to presentation to the British National Association of Spiritualists, you will aid the object in view by permitting me to appeal to your readers for their generous co-operation.

Mr. Charles Blackburn, who initiated the project, and is one of the subscribers, has wisely urged that this valuable collection of psychographic pictures should be preserved intact to permanently adorn the walls of the National Association; and, as the collection is one of special interest and value to Spiritualists, it is to be hoped that a liberal and prompt response will be made, not only by members of the National Association, but by the general body of Spiritualists.

Miss Kislingbury, the Secretary of the Association, or the undersigned, will be happy to receive and acknowledge subscriptions for the above object.—Yours faithfully,

THOMAS BLYTON.

53, Sigdon-road, Dalston, E.

PROFESSOR C. J. PLUMPTRE will read a paper on the 16th inst., at 8.30 p.m., before the Psychological Society of Great Britain, on "The Religious and Psychological Poetry of the Hebrews, Hindoos, and other Oriental Races."

## Arrangements for January.

\* \* Secretaries of Societies, Mediums, Lecturers, and others, are requested to furnish their notices to the Editor of SPIRITUAL NOTES by the 23rd of each month, to ensure their publication in the following issue.

### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(Secretary: E. Kislingbury.)

*Change of Arrangements at the Offices of the Association*

On and after December 30th, 1878, the Offices at 38, Great Russell Street, will be open between the hours of 2 p.m. and 9.30 p.m. only, on all week-days except Saturday, when they will be open between the hours of 10 a.m. and 1 p.m.

#### Fortnightly Meetings.

The usual Fortnightly Meeting will be omitted on January 6th.

Monday, 20th.—A paper will be read by Mr. W. H. Harrison, entitled "Hauntings."

Tuesday, 14th.—The Ordinary Council Meeting will be held at 6.30, preceded by the sitting of the Finance Committee, at 6.

The Experimental Research Committee holds its sittings every Friday, at 6.30 p.m., unless adjourned by order of the Chairman or by vote of the Committee at its previous meeting.

### DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(President: Mrs. Amelia Corner. Hon. Secretary: Thos. Blyton.)

Thursday, 2nd.—\* Ordinary Weekly Experimental Séance, at 8.

— 9th.—Session of Council, at 6.45. Ordinary Weekly Experimental Séance, at 8.

Monday, 13th.—\* Fortnightly Discussion Meeting, at 8.

Thursday, 16th.—Ordinary Weekly Experimental Séance, at 8.

— 23rd.—Ordinary Weekly Experimental Séance, at 8.

Monday, 27th.—\* Fortnightly Discussion Meeting, at 8.

Thursday, 30th.—Eighth Annual General Meeting, at 8. Business: (1.) To receive the Annual Report of Council and Statements of Account for Year ended Dec. 31st, 1878. (2.) To elect Officers for current year. (3.) Resolutions on motion affecting the Constitution and Rules, in respect of which the statutory week's notice in writing shall have been received by the Secretary. (4.) Resolutions on ordinary motions.

\* Members are invited to introduce their friends as visitors on these dates.

Members who are willing to aid the Executive by preparing papers for the fortnightly Monday evening Discussion Meetings are urgently requested to communicate with the Hon. Secretary.

### HACKNEY SPIRITUAL EVIDENCE SOCIETY.

(6, Field View Terrace, London Fields, E. Hon. Sec.: Charles R. Williams.)

Séance every Monday evening, at 8, for Physical Manifestations, &c. Medium, Miss A. Barnes. For members only.



## BETHNAL GREEN ASSOCIATION.

(Secretary: Arthur Savage.)

Sundays, at 7 p.m. Thursdays, at 8 p.m.

## BRIXTON PSYCHOLOGICAL SOCIETY.

(President: D. G. Fitz-Gerald, M.S. Tel. E.; Hon. Secretary, H. E. Francis.)

Tuesday, 7th.—Council Meeting, at 7.30.

Wednesday, 15th.—Discussion Meeting, at 7.30.

## GLASGOW ASSOCIATION OF SPIRITUALISTS.

(President: Mr. J. Walker. Vice-Pres.: Mr. J. Powman. Secretary: Mr. J. Robertson, 59, Grafton Street.)

Sunday evening Services at the Hall, 164, Trongate, at 6.30.

## LANCASHIRE DISTRICT COMMITTEE.

## MANCHESTER.

(Large Room of the Temperance Hall, Grosvenor-street. Secretary: Mr. George Dawson, 31, Back Quay-street, Water-street.)

Sunday, 5th.—Mr. Thomas Brown, at 2.30.

— 12th.—Mr. Johnson, at 2.30.

Tuesday, 14th.—Mr. Morse, at 7.30.

Sunday, 19th.—Miss Hall, at 2.30.

— 26th.—Mr. Johnson, at 2.30.

Meeting every Wednesday evening, at 7.30.

## LIVERPOOL.

(Perth-street Hall, West Derby-road. Secretary: Mr. G. Wharmby, 45, Kensington.)

Sunday, 5th.—Mr. Johnson, at 3 and 7.

— 12th.—Mr. Morse, at 3 and 7.

Monday, 13th.—Mr. Morse, at 7.30.

Sunday, 19th.—Mr. Wright, at 3 and 7.

— 26th.—Mr. Lamont, at 7.

## BOLTON.

(Reform Room, Duke-street. Secretary: Mr. T. Parkinson, 21, Kent-street.)

Sundays, 5th and 12th.—Local Speaker, at 2.30 and 6.30.

Sunday, 19th.—Mr. Johnson, at 2.30 and 6.30.

— 26th.—Local Speaker, at 2.30 and 6.30.

## OLDHAM.

(Society's Hall, 186, Union Street. Secretary: Mr. J. T. Jones, 9, Bargap-road.)

Sunday, 5th.—Local Speaker, at 6.

— 12th.—Miss Hall, at 6.

— 19th.—Mr. Knight, at 6.

— 26th.—Local Speaker, at 6.

## ROCHDALE.

(Regent Hall, Regent-street. Secretary: Mr. P. Spencer, 14, Kilworth-street, Sudden.)

Sundays, 5th and 12th.—Local Speaker, at 2.30 and 6.

Sunday, 19th.—Mr. Ormrod, at 2.30 and 6.

— 26th.—Mr. John Hartley, at 2.30 and 6.

## HEYWOOD.

(6, Queen-street, Market-place. Secretary: Mr. John Wm. Wild.)

Wednesday, 15th.—Mr. Morse, at 7.30.

Sunday, 26th.—Mr. Johnson, at 6.30.

## HYDE.

(Mr. J. Hartley, 129, Mottram-road.)

Wednesday, 8th and 22nd.—Reception, at 8.

## MACCLESFIELD.

(New Lecture Hall, Great King-street. Secretary: Mr. G. Rogers, 7, Chester-gate.)

Sunday, 5th.—Local Speaker, at 6.30.

— 12th.—Mr. Johnson, at 6.30.

Thursday, 16th.—Mr. Morse, at 7.30.

Sundays, 19th and 26th.—Local Speaker, at 6.30

## HAYFIELD.

(The Seminary, Walk Mill. Secretary: Mr. John Lithgow.)

Sundays, 5th, 12th, 19th, and 26th.—Mr. John Lithgow, at 6.30.

## FARROW.

(Secretary: Mr. Thos. Glaister, 111, Ramsden-street.)

Sundays, 5th, 12th, 19th, and 26th.—Local Speaker, at 2.30 and 6.30.

## NORTH DERBYSHIRE AND EAST CHESHIRE DISTRICT.

## NEW MILLS.

(Secretary: Mr. James Wright, Newtown.)

Sundays, 5th and 12th.—Mr. J. Wright, at 2 and 6.

— 19th and 26th.—Local Speaker, at 2 and 6.

## NEWTOWN.

(Mr. J. Wright's.)

Sundays, 7th and 21st.—Mr. J. Wright.

## NEWCASTLE PSYCHOLOGICAL SOCIETY.

(Weir's court, Newgate-street. President: J. Mould. Hon. Secretary: H. A. Kersey.)

Sunday, 5th.—Mr. J. J. Morse, Trance Address, at 2.30 and 6.30.

Monday, 6th.—Mr. J. J. Morse, Trance Address, at 8.

Sunday, 12th.—Mrs. H. L. Batie, Trance Address, at 6.30.

Sunday, 19th.—Mr. E. W. Wallis, Trance Address, at 2.30 and 6.30.

Monday, 20th.—Mr. E. W. Wallis, Trance Address, at 8.

Sunday, 26th.—Miss E. A. Brown, Trance Address, at 6.30.

Admission free. Collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

For Spiritualists only.

Sunday.—Séance, at 10.30. "Form Manifestations."

Tuesday.—Séance, at 8. For Members only. "Physical Manifestations."

Wednesday.—At 7.45, Spiritualists' Improvement Class.

Friday and Saturday.—Developing Circles, at 8. For Members and Friends. Admission free.

The Library of the Society is open every Wednesday evening from eight to nine o'clock, for the issue of books to Members.

A Tea and Happy Evening will be held on Tuesday, December 31st, New Year's Eve.

## MR. E. W. WALLIS'S APPOINTMENTS.

Mr. Wallis expects to visit Leicester, Sheffield, Bailey Carr, Ossett, Leeds, and Glasgow during January, but the arrangements are pending.



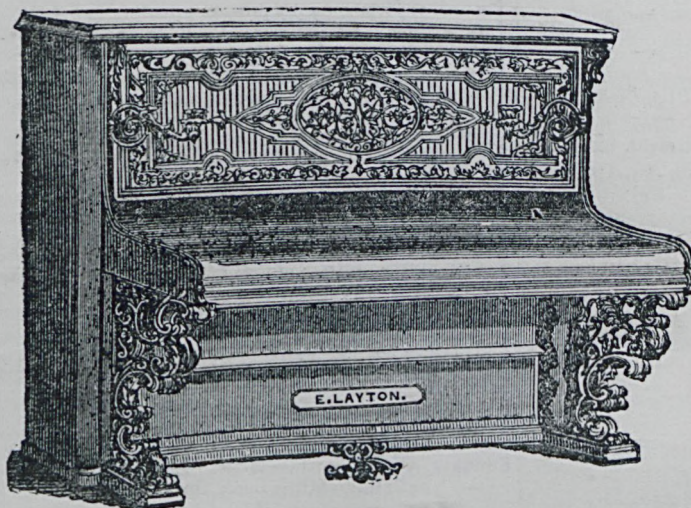
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Further particulars, and specimen instrument to be seen at the Show Rooms, 309, Upper Street, Islington, London, N.; Madame Ourry's Musical Repository, 74, Dalston Lane, London, E.; and T. Blyton, 53, Sigdon Road, Dalston Lane, Hackney Downs, London, E.

#### TRADE AND PROFESSIONAL ANNOUNCEMENTS.

*The charge for announcements in this column is 6d. per line per insertion.*

##### BOOKSELLERS AND NEWSAGENTS—

R. COCKER, 74, Dalston Lane, E.  
M. A. DOSSERTON, Hackney and Clapton Library, 244, Dalston Lane, E.  
MISS HARDCASTLE, 6, Clarence Road, Lower Clapton, E.  
E. GILLS, 500, Mare Street, Hackney, E.  
JOHN BEALE AND CO., 55, East Street, Brighton.  
J. J. MORSE, Elm Tree Terrace, Utoxeter Road, Derby.  
E. W. WALLIS, 1, Englefield Road, Kingsland, N.  
W. H. ROBINSON, Chester-le-Street.  
NOTE.—The above are agents for sale of *Spiritual Notes*.

##### GOLDSMITHS AND JEWELLERS—

R. H. TWEEDELL, 78, Dalston Lane, E.

##### MUSICAL PROFESSORS—

MADAME OURRY, 74, Dalston Lane, E.

##### PHOTOGRAPHERS—

B. J. EDWARDS, the Grove, Hackney, E.  
J. BOWMAN, 65, Jamaica Street, Glasgow.

##### SURGICAL AND MECHANICAL DENTISTS—

M. PARDO, 21, Victoria Road, Victoria Park, Hackney Wick, E.

##### TAILORS AND OUTFITTERS—

FRANK EVERITT, 26, Penton Street, N.  
G. H. ANDREWS, 61, Lamb's Conduit Street, W.C.

##### PHYSICAL MEDIUMS—

MISS WOOD, 3, Sunderland Street, Newcastle-on-Tyne.

##### INSPIRATIONAL MEDIUMS—

MISS E. A. BROWN, Howden-le-Weir, Co. Durham.  
MR. J. J. MORSE, Elm Tree Terrace, Utoxeter Road, Derby.

##### PHRENOLOGIST AND MESMERIST—

JAMES COATES, 65, Jamaica Street, Glasgow.

##### CLAIRVOYANT—

MISS MANCELL, 45, Jubilee St., Commercial Rd., London, E.

#### Dalston Association of Inquirers into Spiritualism.

NOTICE IS HEREBY GIVEN that the EIGHTH ANNUAL GENERAL MEETING will be holden at the ASSOCIATION'S ROOMS, 53, Sigdon Road, Dalston, London, E., on THURSDAY EVENING, the 30TH day of JANUARY, 1879, at 8 o'clock precisely, when the Annual Report of the Council and Statements of Accounts for the Year ended the 31st day of December, 1878, will be submitted for approval and adoption. Officers for the year 1879 elected, and other business of a general character transacted.

Notice of any proposed alteration in the Constitution and Rules of the Association must be sent to the Secretary, *in writing*, one week prior to date of the above General Meeting.

AMELIA CORNER, *P. resident.*  
THOMAS BLYTON, *Secretary.*

53, Sigdon Road, Dalston, London, E., 12th December, 1878.

**MR. and MISS DIETZ** beg to announce the following Engagements:—Perry Barr Institute, December 3, 1878; New Swindon Mechanics' Institute, January 8, 1879; Cealtrookdale Literary Institute, January 21 (2nd time this season); Hastings, Gensing Hall, A'ernoon and Evening, January 29; Richmond Parochial Society, February 4; Leamington Institute, February 25; Croydon Literary Institution, March 6 (2nd time). Favourable terms arranged with Institutes *en route*. For particulars address Mr. Frank Dietz, 54, Denbigh Street, London, S.W. Mr and Miss Dietz beg also to announce their *Third Series of Recitations*, to be given at LANGHAM HALL, 43, Great Portland Street, London, on the following Wednesday evenings, viz.:—January 15th, 1879, February 26th, March 12th, April 9th, May 11th, June 11th.

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### AGENTS WANTED.

TO MEDIUMS, SPIRITUALISTS, AND OTHERS.—SUITABLE ROOMS FOR SEANCES, Committee Meetings, etc., can be had on moderate terms.—For particulars apply at 53, Sigdon Road, Hackney Downs, London, E.

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**SUBSCRIPTION DEPARTMENT,** for the receipt of Subscriptions to all the Periodicals, native and foreign, connected with Spiritualism.

**POSTAL DEPARTMENT,** through which Patrons can be supplied with any Book they may require. Works not in stock procured as soon as possible.

**CORRESPONDENCE DEPARTMENT,** devoted to the receipt and answering of enquiries concerning all phases of Spiritualism and the science of human life. Advice given to enquirers, mediums, and Spiritualists concerning the formation of Spirit Circles, the development of mediumship, and all matters connected with the practical study of Spiritualism. N.B.—Mr. MORSE having had an experience of upwards of ten years in connection with Spiritualism and mediumship, he is in a position to render useful advice in this department. Information given to strangers and visitors from foreign countries.

**LECTURE DEPARTMENT.** Mr. MORSE is able to answer calls for Inspirational Trance Lectures on Spiritualism, &c., in all parts of the United Kingdom. Conferences, Social Meetings, Funerals, and Namings attended. Societies organised, Classes formed for the Study of Physiology, Phrenology, and the Science of Man.

**SALE DEPARTMENT.** A full Stock of all the Newest English, Continental, and American Works are kept at the AGENCY, and purchasers can be supplied thereat, or through the post. A choice assortment is always on sale at the close of all Mr. Morse's public and private meetings.

**AMERICAN DEPARTMENT.** The Publications of Messrs. COLBY & RICH, of Boston, U.S., are kept on Sale at the PROGRESSIVE LITERATURE AGENCY. Send for Mr. Morse's American List, free for One Half-penny Stamp.

Prompt attention is given to all orders, letters, and communications received by post. In consequence of the large amount of correspondence that passes through Mr. Morse's hands, it is requested that all letters which require an answer should contain a stamp for reply.

### ABRIDGED LIST OF WORKS ON SALE AT THE AGENCY.

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| Alpha, The. E. N. Dennys. . . . .   | 3 6  |
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